Be free from the future; be free of the past; be free in the present. . . .
—*The Dhammapada*

THEOSOPHY

VOLUME 53 JUNE, 1965 NUMBER 8

TO BE A DISCIPLE

THE life of the disciple has a thread of continuity which differs from the skein of personal existence. The personal career is shaped and defined by circumstance, the outcome of Karma, and the idea of the self which results from this flow of experience is, as *The Secret Doctrine* says, produced by "the mysterious link of memory." The mind, governed by the "laws of association," forms persisting connections between the various sensations and possibilities of sensations, and gives a picture of the external environment, while the same power, connecting our ideas, generates the notion of the self.

The disciple's self-awareness arises from another order of perception. It comes from a growing independence of the confines of memory. The instruction intended by Karma is not a catalog of events—which are, after all, endless—but rather, in the words of William Q. Judge, *"the higher patience."* Having said this, he adds:

> I can tell you nothing on this head; it is a matter for self and for understanding of thyself. Throw away every wish to get the power, and seek only for understanding of thyself. Insist on carelessness. Assert to yourself that it is not of the slightest consequence what you were yesterday, but in every moment strive for that moment: the results will follow of themselves.

Here, the matter of importance is in the idea of understanding of self. The task is to convert the philosophical ideas absorbed through study into touchstones of meaning for the introspective life.

The catches in the throat made by personal anguish, the pain of self-condemnation, the flushing arrogance of ambition, the spurious calm of self-righteous pride, the fashed feelings of pettiness exposed —and, behind these alternations of the *psyche,* an unutterable hunger for freedom from its cloying demands—these are the real externalities of the disciple life. By what light are the events in the life of personal feeling confronted and examined? What is there to control or dissipate the desperate longing for relief? Is one able to ask whether "relief" would come in the service of the soul, or of the personality? An ancillary question would be: Why are the pains of personal life so hard to bear?

A passage from Mr. Judge's *Notes on the Bhagavad-Gita* becomes pertinent here:

> Some one has said—Goethe I think—that the old pagan religions taught man to look up, to aspire continually toward the greatness which was really his to achieve, and thus led him to regard himself as but little less, potentially, than a God; while the attitude of man under the Christian system is one of humility, of bowed head and lowered eyes, in the presence of his God. . . .

So the question becomes, for the purposes of the inner life: Is the disciple *able* to feel the presence of the god-like in himself? Can he assume this stance? Does it lie within his capacity to recall the self-awareness he enjoyed long ages ago, when, as Third-Race man, it could be said of him: "Endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical self"?

One of the great tasks of the disciple is to throw off the delusions of his age and to begin, little by little, to shape the feeling of his own identity from the spiritual reality hidden within. The need is to gain some slight *functional* experience of the mood of egoic intention. There is no sense of "status" in this—no personal emotion at all—but only the clear sight of a being of timeless essence, one who thinks of that essence in all men as easily as he thinks of it in himself. It is this Promethean element in man of which H.P.B. spoke in the *Transactions of the Blavatsky Lodge* (quoted in the article, "Predestination," pages 239-40 of this issue of THEOSOPHY).

Can the disciple recognize himself in this character? Can he raise his inward sights to this impersonal degree of being? And if he does, how will he know of the achievement? But if he does, it might be replied, he will not *care* about this sort of knowing.

For the real ego, there is no comparison of himself with others, neither the inclination nor the capacity to compare, since these tendencies belong to the personality. It is for this reason, as H.P.B.'s article, "Psychic and Noëtic Action," points out, that the higher manasic ray must mingle with more material substance in order to gain even the possibility of incarnated life on earth.

So it may be said that to constitute oneself a disciple is to take on the work of discovering the conscious god within. For only in this gradual emergence of the Higher Ego can the true work of incarnation begin.

Is it so far beyond us—this realization of the indomitable spirit within? Are the veils of matter, the elemental shells of the past, the memories of personal indignity and ignobility so strong that the Ego cannot break through? One suspects that, too often, we inspect the wrong divisions of our nature for signs of egoic penetration. All that the personal man can reveal is *reflections* of the manasic light—and, being reflections, they will be inverted, and not what we are looking for. We want the evidence of our progress to become visible to us as "objects," as measurable evidence of some sanctity achieved. But the higher ego is never object and cares nothing for even its finite similitudes. Its presence is known, rather, by the light in the eye of a teacher who is wholly involved in the dawning mental and creative powers of the child before her; in the ecstasy of the reader who happens upon passages in a book which speak to his spiritual memories; and in the cry and longing of men, everywhere, who work for the common good.

To be a disciple, then, is to gain a realizing sense of the human condition, as thus understood, and to find increasing peace and strength in the tasks it requires.

HERETICS AND THE RENAISSANCE

[In any age, when a doctrine is taken to be a truth, and when fanaticism compels lip service to exclusive group beliefs, the ideas of Theosophy seem buried and forgotten. We discover, however, that this is never entirely the case. The insistences of dogma and prejudice are like the snows which hide the promise of spring. But seeds survive beneath the snow and, even during the darkest centuries of Western history, there was heat and warmth enough under the surface to allow some of these seeds to germinate. In a sense, then, the history of the relationship between "heretics" and the "renaissance" is the history of every age.

Of the ten articles comprising the series, "Heretics and the Renaissance," the first seven are derived entirely from recognized historical sources; the remaining three consist solely of quotations from the writings of H. P. Blavatsky, making, in effect, a review *in the light of Theosophy* of the main ideas dealt with earlier. The theosophical student who has assembled this material has done what H.P.B. spoke of doing in her Introduction to *The Secret Doctrine*—put together "a nosegay of culled flowers," adding only "the string that ties them." Editors, THEOSOPHY]

V—THE TROUBADOURS AND THE MYSTERY LANGUAGE

IN her *Secret Doctrine* Madame Blavatsky speaks of the Mystery Language of the prehistoric races [as] a purely pictorial and symbolical tongue, known at present in its fullness to the very few, having become with the masses for more than five thousand years an absolutely dead language. Yet [she says], most of the learned Gnostics, Greeks and Jews knew it and used it, though very differently. (*S.D.* II, 574.) [That this "mystery" or secret language, at least in some of its aspects, was used during the Middle Ages by the heretical sects which flourished, and perished, during those dark centuries, is a fact well established by more than one writer of the 19th and 20th centuries.]

Gabriel Rossetti's *Disquisitions on the Anti-Papal Spirit which produced The Reformation* shows that the art of speaking and writing in a language which bears a double interpretation is of very great

antiquity, that it was in practice among the priests of Egypt, brought thence by the Manichees, whence it passed to the Templars and Albigenses, spread over Europe, and brought about the Reformation. (*Modern Panarion,* p. 49.)

Rossetti's findings concerning the hidden meaning not only in Dante's poetical works, but in the lyrics of other poets of the 13th and 14th centuries known as the "Fideli d'Amore" (the faithful to or of Love) are interesting in connection with our study of heretics and their mystery language. They were set forth in an article published in THEOSOPHY for April, 1933, entitled "Plain Theosophical Traces in Poetry." Rossetti, a great enemy of the Roman Church and a member of the Rosicrucian Fraternity, was no doubt aware of the existence of an eternal Wisdom-Religion whose disciples used a secret language as a protection against the fierce persecution of the Church. In his book *Il Mistero del Amore Platonico,* Vol. III, he uses many arguments to prove that the custom of hiding mystical and intuitive ideas under the veil of terrestrial Love has come from Persia through the Manichaeans, the Cathari and the Templars. The movement, starting in the East, passed through the "Provincials" to the Sicilian poets (Frederic II, Pier della Vigna, Jacopo Lentini); from these to the Bolognese (Guinzelli); and finally to the Toscans (Dante, Cavalcanti, Ceno). Another writer, Maurice Magre, in his *Magicians, Seers, and Mystics,* calls Nicetas the great propagator of Catharism, and states that it was after the visit of Nicetas to Sicily that the group of the *Faithful in Love* was formed, whose doctrines had so much in common with Catharism. One of the masters of this group, according to Magre, was Guido Cavalcanti, the friend and initiator of Dante, (Extracted from "Plain Theosophical Traces in Poetry," THEOSOPHY 21:247.)

[According to Eugene Aroux, a catholic writer of the last century] Dante was a great fountain of heresy and a leader of the Albigensian Church, and conceived the audacious project of employing ecclesiastical symbols to convey his Platonic teaching. (Bayley, p. 228.)

[In the South of France where the Albigensian heresy was so deeply rooted, the Troubadours for centuries exercised an enormous influence on the thinking of the day.]

[In his *A New Light on the Renaissance,* Harold Bayley writes that] "the Troubadours were conspicuous as Pilgrims of Love, *Fidèles d'Amour,* and Knights Errant in the service of a mysterious

Lady, whom they exalt under various names, such as Star, Flower, Light, Rose, and Flower of Flowers. This service of Love was described as an 'art' and a 'science,' their *'gai savoir,'* their *'gai science,'* and there is no doubt whatever that under a well-recognised erotic jargon matters and ideas of great moment were communicated to the scattered *fidèles."* And he goes on to say that, as Gabriel Rossetti pointed out in the last century, "many little love poems which we are in the habit of regarding today as amatory trifles are in reality works of a recondite character, which enshrine doctrines traditionally handed down from past ages. The Troubadours made very little effort to dissemble the patent fact, 'Thou can'st go,' says one of them, addressing his own love poem, 'wither thou wilt: I have dressed thee so well that thou will be understood by those endowed with intelligence: of others thou need'st not be concerned.' Again we find them deprecating the necessity for their obscure mannerism. 'Let no one blame me,' says Gavaudin, 'for selecting a cloudy style of writing, or at least, let them reserve their censure until they are capable of sifting the wheat that lies therein from the chaff'." (Bayley, pp. 60-61.)

[Dante himself wrote] (Cf. *Convivio* II. 16): "I say and affirm that the lady of whom I was enamored after my first love was the most beautiful and most pure daughter of the Emperor of the Universe to whom Pythagoras gave the name of Philosophy." [And Giordano Bruno said:] "I am displeased with the bulk of mankind; I hate the vulgar rout; I despise the authority of the multitude, and am enamored with one particular Lady. 'Tis for her that I am free in servitude, content in pain, rich in necessity and alive in death . . . Hence it is even for my passion for this beauty that, as being weary, I draw not back my feet from the difficult road, nor, as being lazy, hang down my hands from the work that is before me: I turn not my shoulders, as grown desperate, to the enemy that contends with me, nor, as dazzled divert my eyes from the divine object . . . 'Tis for the love of True Wisdom and by the studious admiration of this Mistress that I fatigue, that I disquiet, that I torment myself." (*Ibid.*—cf. *Remarks upon Alchemy and the Alchemists,* E. A. Hitchcock, New York, 1865, p. 197.)

The Provençal Poets or Troubadours are mentioned with "respect by Dante and Petrarch and the authors of the *Novelle Critiche.* Dante's *Inferno* gives repeated praise to Arnaut Daniel and calls him the greatest of all those who have sung of love, and Petrarch

was no less enthusiastic. (*Britannica,* 11th Ed. "Troubadours.")

There were noble Troubadours, wealthy and independent, as well as those who made their song their profession, wandering from castle to castle and from bower to bower. But whether dependent or independent, the Troubadours exercised a social influence which was extremely remarkable, and had been paralleled by nothing before it in the history of medieval poetry. They had privileges of speech and censure, they entered into questions of politics, and above all they created around the ladies of the court an atmosphere of cultivation and amenity which nothing had hitherto approached.

The Troubadours [Bayley points out], were "not only the constant attendants of learned princes, but they were the *confidantes* and companions of learned men. Their profession embraced the callings of poet, musician, chronicler, *littérateur,* and theologian. It is remarkable to find what a large number of princes and representatives of noble families forsook their stations and enrolled themselves in the Troubadour ranks. Among them occur such names as Richard Coeur de Lion, Alphonse II, of Aragon, and the Counts of Poitou, Provence, and Toulouse. The courtly and poetic Troubadours prepared the youth of both sexes for society, and drew up rules for their guidance. We find them giving advice such as the following: —'Shun the companionship of fools, impertinents, or meddlers, lest you pass for the same. Never indulge in buffoonery, scandals, deceit, or falsehood. Be frank, generous, and brave; be obliging and kind; study neatness in your dress, and let elegance of fashion make up for plainness of material. Never allow a seam to remain ripped and gaping; it is worse than a rent: the first shows ill-breeding, the last only poverty, which is by far the lesser evil of the two. There is no great merit in dressing well if you have the means: but a display of neatness and taste on a small income is a sure token of superiority of spirit.' etc., etc." (Bayley, pp. 55-6.)

[Referring to the refining influence of the Troubadours, Bayley quotes J. F. Rowbotham as writing:] "Before the rise of the troubadours, and the humanizing effect of their songs, and the contagious influence of their refined pleasures, these same castles which gave so ready a welcome to them and their courtly train, were often the morose homes of rapine and semi-barbarism. To suppress the excesses of individuals and to effect a change in the general character of an era, the only effectual means is the slow creation of a public opinion favourable to the new ideas. It should seem that nothing

is so conducive towards influencing public opinion as the existence of an art such as that of the troubadours, which could infuse at every turn into the most unguarded moments of private life, and which was devoted to the encouragement of blitheness and gaiety. It was carried on by those who professed it, not in any spirit of self-seeking, but with the most chivalrous and ideal aims. And when the noblest and wealthiest men in the land go so far that they can consecrate their talents and their possessions to the pursuit of a high ideal, we need not be surprised if the rudeness and ferocity of their neighbours and friends is mitigated and subdued, even if it be not totally extinguished." (*Ibid.*, pp. 56-7.)

Rowbotham in commenting upon what he calls their "unfortunate attitude towards the Church," i.e. the intellectual contempt which they displayed towards the Papacy, observes: "We must bear in mind in studying the history of the troubadours that this spirit, which was so strongly pronounced in the first of their race, was in a manner common more or less to all. Whether it were a secret unbelief or a spirit of social rebellion engendered by luxury and looseness of life, certain it is that the troubadours throughout their history will generally be found to constitute the anti-clerical party." (*The Troubadours*: *their Loves and Lyrics,* J. Rutherford, London, 1873.) (*Ibid.*)

The sentiments of the Troubadours towards the official custodians of Christianity may be judged from the following passage: "Rome that sink of corruption; I know that I shall be blamed for speaking against it, but I cannot hold my peace. It does not amaze me that the whole world is enveloped in sin, for I know how carefully, how earnestly, how incessantly, how widely you have sown the seeds of war and corruption. Blinded as you are, you shear your flock even to the skin! With the Holy Spirit to aid I will stop your mouth. Rome more perfidious than all the Greeks, blind leader of the blind! Disregarding the rules laid down by Heaven, you sell absolution for money, you load your shoulders with a burden that will sink you down to the pit. Your principles are abominable, your habits are treacherous. God confound you Rome!" (*Ibid.,* p. 58.)

"It appears reasonable," says the cautious Heckethorn, "to consider the Troubadours as the originators of that vast conspiracy directed against the Church of Rome; the champions of a revolt which had not for its guide and object material interests and vulgar ambitions, but a rebellion and polity of Love." (*Ibid.,* p. 59—cf. *The*

Secret Societies of all Ages and Countries, C. W. Heckethorn, London, 1897, I, p. 144.)

For centuries Troubadours of Provence filled the role now occupied by the Press. They kept aflame hatred against Rome and the love of art and literature that was traditional to the South of France. (*Ibid.,* pp. 4-5.) In their combat against clerical ignorance and intolerance, and as producers and exponents of *belles lettres,* the Troubadours, as pointed out by Harold Bayley, were among the earliest assertors of Intellect. In his view Provence was, in effect, the cradle of the Renaissance, a land of intellectual light whose rays spread over the whole of Europe. And he quotes Berard as lamenting :"If these heretics had only been able to continue their active propaganda; if they had not fallen in shoals under the executioner's axe, what an incalculable gain to civilization!" (*Ibid.,* p. 82.)

In their crusade against the abuses of the Church of Rome, the Albigenses found ardent auxiliaries among their fellow countrymen, the Troubadours. It is almost impossible to overestimate the influence exercised by these all-powerful minstrels. Wandering from town to town and castle to castle, their lyrics swayed the minds of not their own countrymen alone, but of all Europe from sovereign to peasant. Few things could resist their ridicule, and no memories were beyond their power to perpetuate. (*Ibid.,* p. 55.)

When in 1209-1226, the Church of Rome devastated the Albigensian provinces, the home of the Troubadours was demolished, its laws and customs were reversed, and its language was proscribed and extinguished. But this transmutation of a beautiful and peaceful country into a wild desert sown with unburied corpses, recoiled disastrously upon the perpetrators of the wrong. The expatriated Troubadours found for themselves asylums in all parts of Europe, where they kept alive the story of Romish barbarity, and added perpetual fuel to the smouldering fires of heresy. Though crushed and scattered, the civilization of Provence continued to exist for subsequent centuries, stealthily yet surely imposing its manners on its neighbors. (*Ibid.,* pp. 82-3.)

* * *

Sources used in this installment: Maurice Magre, *Magicians, Seers, and Mystics;* Harold Bayley, *A New Light on the Renaissance; Encyclopaedia Brittannica,* Eleventh Edition, under "Troubadours."

YOUTH FORUM

Theosophical writings often refer to America as a land destined to be the birthplace of a new race. Aware of this prediction, one cannot help wondering what this new America will be like, and what aspects of the present American character (such as that is) will be incorporated into the American of the future.

Probably every aspect of the present American character will be incorporated into the future race, in the same way that all our adolescent experiences and attitudes are incorporated into the character of the adults we become. Many of these attitudes may cease to be conscious, just as the stern outlook of our Puritan forefathers has for the most part ceased to occupy the surface of our present consciousness. Other of our attitudes, perhaps, we will become able to examine with greater objectivity at some future time, and through that process will simply outgrow them (one hopes, for example, that the present conflict over civil rights will be resolved in this way). But in any case nothing is lost, and we may be sure that however transformed our attitudes become, the American of the future will still be recognizable by many of the qualities which now distinguish us from other nationalities.

What *is* an American today? What are his qualities? This is a very difficult and important question to consider, for the answer may represent one part of the solution to those larger questions which each one asks himself: What am I? Why am I here?

From one point of view, perhaps we are not really anything—yet. We are still unformed, our features are still confused, as though we were some great unfinished statue whose size and general stance only may be seen. We have gone across this country, pioneered it, opened the land and changed it from a wilderness to the greatest power in the world. This same pioneering spirit is still in us today, but it seems to have become confused. The open road which Whitman spoke of in the last century led westward, led to the building of an empire and a democracy. But where does the open road lead us today? To Hollywood? Is this our westward goal? The fact is, we no

longer have anywhere to go, in the old sense. Physically we are established; we can only refine what we have already. The open road, the pioneering possibility, must point in a new direction if it is to survive. Upward, is our current scientific and political answer. But the exploration of outer space is not the real change of direction that is required, but is simply an evasion of that change. Inward is the new direction. We must now begin the exploration of inner space.

The dangers involved in this new area of search are enormous. Even to make a start is somewhat difficult to conceive. It seems, for example, an almost impossible task just to convince people that such an area exists at all (How would a four-star general react to this information? How would a tenant farmer?); and yet if once the reality of the inner planes of our being really *were* brought home to "the American people," then almost inevitably the confusions, the dangers, the difficulties would increase a hundredfold. Already psychiatric examinations have become something of a "must" for those in the "know"; hypnotic devices can be found advertised on the backs of comics; and numerous wide-selling books promise to instruct readers in how to strengthen their personality and "influence" people. With only physical tools at our disposal the materialism of America (one of our less attractive characteristics) has created the hydrogen bomb. What could we not create if we had the use of our inner psychic tools and powers?

This is the new direction that is opening to us. Never, therefore, has the importance of moral discrimination—of maturity really—been quite so great as it is right now. Let us look at ourselves. What great big bragging adolescents we are! Unconsciously we are still in revolt against our Puritan forefathers in every area, from sexual mores to the fine arts; and unconsciously we are still very much like them, particularly in our fear of sin and in our aversion to anything not immediately productive and practical. Nothing is lost, we said earlier in this discussion; but if our tendencies will always remain as remnants within us, let us at least extract their sting, and force ourselves to stop once and for all from acting in accordance with that combination of fearfulness and aggressiveness, of awkward naiveté and materialism, of social incomprehension and mental acuity, which up to this point has kept us back from the real and vital pioneer work that is before us, and continues to keep us a source of bafflement—of inspiration and yet of disappointment—to the rest of the world.

PREDESTINATION

II

> There dwelleth in the heart of every creature, O Arjuna, the Master—*Ishwara*—who by his magic power causeth all things and creatures to revolve mounted upon the universal wheel of time. Take sanctuary with him alone, O son of Bharata, with all thy soul; by his grace thou shalt obtain supreme happiness, the eternal place.
>
> —*The Bhagavad-Gita*

THE doctrine of Predestination has not had an easy time at the hands of Christian theologians. From the "prevenient" and "irresistible" grace and damnation of St. Augustine to the almost completely "independent" free-will of Pelagius, from the "unchangeable" election and perdition postulated by Calvin to the "modified" optionalism taught by Arminius, the tenet has passed through numerous subtle transformations—understanding of the doctrine being rendered well-nigh impossible for the average mind, by virtue of the fact that each of these subtleties appears to be supported by the Bible. Nor is the end of the controversy anywhere near in sight. For in May of this year, the nation's largest body of Presbyterians, the United Presbyterian Church in the U.S.A. (Northern), considered a proposal for major doctrinal changes that will include "a modification of the Church's teachings on predestination and the literal interpretation of the Bible." (New York *Times,* Feb. 14.)

There is a common saying that you can prove almost anything by the Bible. Whether the expression is true or not, there is little denying that each of the more than three hundred Christian sects in the world today seems to be able to point to scripture in substantiation of its views, and to "prove," at least to its own satisfaction, that *its* is the key, the doctrine, the truth.

Favorite texts, it seems, can always be found to support favorite dogmas. But how many members of the opposing sects possess the courage to study *all* texts equally, to question their own beliefs objec-

tively, and to examine in the light of conscience and an open mind the thoughts, teachings and traditions of other men—especially the scriptures of other cultures, such as the Buddhist, Taoist and Hermetic philosophies? How many are strong enough to say, as did an open-minded scientific investigator of last century: "We are not the friends of theory, but of truth, and until truth is found, we welcome every new theory, however unpopular at first, for fear of rejecting in our ignorance the stone which may in time become the very cornerstone of truth"?

The story is told of an orthodox paleontologist who, in the course of his excavations, came upon a very *un*-orthodox form of human skeleton. Envisioning overthrow of precious theories, as well as loss of reputation, he angrily thrust the evidence back into the earth, exclaiming: "It's a lie—it simply cannot be." Is it possible that some of us, who call ourselves sincere "seekers after truth," may have been guilty of the same mistake? Do we, like society snobs at a coming-out party, turn our heads when some unpopular interpretation of the scripture is expressed, and thus *re-bury* in our ignorance precious philosophical jewels, simply because those jewels fail to fit the mounting to which we are accustomed? Very few individuals, evidently, are genuine "seekers after truth." Most of us seek only *confirmation* of what we have already accepted.

Whether one goes directly to the scriptures, comparing verse with verse in an effort to comprehend the meaning of *Predestination,* or seeks to verify the conclusions of other men, the angle-iron upon which hinges the difficulty seems everywhere to be the same: Does man possess free-will or does he not? Is he the creature of an anthropomorphic God, inherently sinful and unable to save himself, or is he a being of choice, dignity and power? Do present choices, which most predestinarians admit to be free, have any bearing upon salvation, or is the hereafter unalterably predetermined in the wisdom and fore-knowledge of God?

One of the most interesting heretics in the early centuries of our era was the British monk Pelagius, who went to Rome around the year 400 A.D., and whose teaching aroused a controversy that shook the very foundations of the Church. The problems raised by this devout Christian concerned the vitally important question of the essential nature of man and his relationship to God. Bringing into focus the age-old problem of free will *versus* determinism, Pelagius set the stage for a dialogue that ran through many centuries

and that continues to be discussed today—for it is a dialogue, the final word of which must be uttered within the heart and mind of the individual himself. Some idea of the depth of the controversy, as well as the range of interpretation the challenge called forth, may be seen in the contrasting views of Pelagianism, or Semi-Pelagianism, and the several canons promulgated by the Church at the Synod of Orange in 529 A.D. For example:

> *Pelagianism*: The theories or doctrines of Pelagius and some of his immediate disciples. His distinctive teachings, controverted by St. Augustine and officially condemned as heretical, are: (1) There is no such thing as original sin; consequently, (2) there is no baptismal regeneration, no damnation of unbaptised infants, no hereditary taint of Adam's sin. (3) Man has perfect freedom of the will and has no absolute need of God's grace to set him right. (4) Man, though aided in various ways by divine grace, is virtually the author of his own salvation. (Webster's New International Dictionary.)
>
> They [the canons promulgated by Bishop Caesarius of Arle at the Synod of Orange] emphatically exclude Semi-Pelagianism, in so far as they repeatedly insist on the need of prevenient grace.
>
> *E.g.*, The grace of God is not granted in response to prayer, but itself causes prayer to be offered for it (3); that we may be cleansed from sin, God does not wait upon, but prepares, our will (4); the beginning of faith is not due to us, but to God (5); undeserved grace precedes meritorious works . . . Grace is not nature (21); to love God is the gift of God. (Hasting's Ency. of Religions, "Pelagianism".)

God, according to Theosophy, is the *Real* in everything—separate and apart from no thing or being in the universe. The Higher Self of man, in this sense, *is* God. It was the suppression of this old doctrine of Primitive Christianity that led to the numberless bitter controversies of the early centuries, and ultimately to the Dark Ages, from which the Western world has yet to recover. How else except by obscuring the teaching that man is a spiritual being incarnated in a body of flesh and blood, and promoting in its stead the materialistically degrading belief that he *is* his body—thus lowering, in his own eyes, his estimation of himself—could an authoritarian Church be built? How else than by instilling the belief that man is a poor, miserable sinner, who cannot save himself, could control over his mind be gained? Once an individual becomes convinced that his future welfare depends upon an *outside* agency—it matters not whether that agency be God, Church, Priest, or State—his center of moral gravity has been shifted, he is no longer a being of full respon-

sibility, and mastery over his thinking becomes a matter of course. "The human weakness that makes priestly domination possible leads to spiritual darkness in course of time."

The Christian concept of "prevenient grace," if understood in the light of Jesus' and Paul's teaching that God is *within* and inseparable from man's own nature, would be in perfect accord with the age-old teaching of the Secret Doctrine. For every impulse toward a higher life, says Theosophy, comes from the Divine portion of the mind, never from the lower, the latter being selfish and cold. "The key to all our successes," said H. P. Blavatsky, "is in our recognition of the fact of the *Higher Self*—colorless, cosmopolitan, unsectarian, sexless, unworldly, altruistic—and the doing of our work on that basis." And the teachings of Pelagianism would imply the same, if read in the same light. For man, by virtue of the fact of his own Higher Self, which is one with God, does indeed have "perfect freedom of the will," as stated by Pelagius, "and has no absolute need of grace" from any *outside* God to set him right. So likewise, is man (the Higher Self in him) "the author of his own salvation."

When the Divine Ego, or Soul, incarnates at birth, *Manas,* or Mind, according to Theosophy, becomes dual—and this is the key to the psychological mystery of human life on earth. But the question is oftentimes asked: Does this mean that there are two beings in man? Are St. Paul's two Adams, or Egos, still present in every human being? And are these two Egos—the lower temporary personality, and the eternal Divine Pilgrim—separate, or are they one? In answer to these questions, H. P. Blavatsky replies:

> They are, and yet they are not—and that is the great mystery. The Higher Manas or Ego is essentially divine, and therefore pure; no stain can pollute it, as no punishment can reach it, *per se,* the more so since it is innocent of, and takes no part in, the deliberate transactions of its Lower Ego. Yet by the very fact that, though dual and during life the Higher is distinct from the Lower, "the Father and Son" *are one,* and because that in reuniting with the parent Ego, the Lower Soul fastens upon and impresses upon it all its bad as well as good actions—both have to suffer, the Higher Ego, though innocent and without blemish, has to bear the punishment of the misdeeds committed by the *lower* Self together with it in their future incarnation. . . . The *Secret Doctrine* shows that the Manasa-Putras [Lords from Heaven] or incarnating Egos have taken upon themselves, voluntarily and knowingly, the burden of all the future sins of their future personalities. Thence it is easy to see that it is neither Mr.

> A. nor Mr. B., nor any of the personalities that periodically clothe the Self-Sacrificing Ego, which are the real Sufferers, but verily the innocent *Christos* within us. (*Transactions of the Blavatsky Lodge,* pp. 67-8.)

Man, then, possessed of two natures, has *two* destinies—one, the spiritual and manasic, which relates to the inner, immortal Ego, and is common to the whole human race; the other, karmic and individual, which relates to the personality, and is human and self-made. *The Secret Doctrine* teaches that for every living organism—whether it be a universe, a solar system, a planet, a race, a nation, an individual human being, an oak tree, or an insect—there exists before birth an ideal prototypal plan, or seed, perfect in outline and shape, upon the basis or model of which the organism grows and unfolds. Genesis speaks of this when it is said that each of the species was created, *not new,* but each "after its kind"—that is to say, on the basis of its pre-existent plan. This plan is contained in Universal Mind, which is the collectivity of all minds, and which, according to *The Ocean of Theosophy* (p. 15), "is brought over from a prior period of manifestation which added to its ever-increasing perfectness, and no limit can be set to its evolutionary possibilities in perfectness. Because there was never any beginning to the periodical manifestations of the Absolute, there will never be an end, but forever the going forth and withdrawing into the Unknown will go on."

The Soul's purpose at each new incarnation is the carrying out of the Divine Plan, and if all self-conscious Egos from the time of their incarnation on this globe, had chosen to act in accord with the Plan, or with their higher spiritual intuitions, life on earth would be a heaven compared with what it is today. Except for a Hierarchy of our Elder Brothers, however, whom Theosophy refers to as "the Elect," the mass of Reincarnating Egos, immediately upon entering the forms (the Adamic vesture) millions of years ago, indulged in "spiritual" wickedness and sorcery, and thus created Karma, the effects of which they are reaping to this day. (Christian readers are referred to the Book of Enoch, mentioned in Jude 14—a Book highly respected in Biblical times, and widely used by the Church Fathers. This volume was later declared to be Apocrypha, after which it was lost until a little over a hundred years ago, when copies were discovered in Abyssinia. Chapter VI on "The Fall of the Angels" hints at the Theosophical teaching and describes the iniquities of the "Sons of God." For the benefit of those who may not have access to this Book, excerpts are printed following this article.)

An interesting line of research for anyone who has the time and is inclined to pursue it would be to compare the King James Bible with the Revised Standard Version published in 1953—the latter being the work of over eighty theological scholars of various denominations. The writer of the Preface to this new translation says: "We now possess many more ancient manuscripts of the New Testament [than were known when the King James Version was prepared] and are far better equipped to seek to recover the original wording of the Greek text . . . and it may be assumed that the new rendering [where changes were made] was not adopted without convincing evidence."

The extent of the new findings, and the changes they called forth, indicate the unreliability of the Bible in all its translations, and are evidence of the need for the "New Genesis" given to the world through Theosophy in the latter quarter of the last century. The phrase "the end of the world," for example, shown in the King James Version to have been used by Jesus on five occasions (Matt. 13:39; 13:40; 13:49; 24:3; and 28:20) and once by St. Paul (Heb. 9:26), was found to be incorrect, and *should* be, as now given in the Revised Version: "the close of the age"—thus changing entirely the meaning. The fearful dogma of the misunderstood Judgment Day, with abrupt stoppage of all life and activity on earth, now gives way to an orderly and beneficent operation of cycles, or periodicity, as taught by Theosophy and by Science. Another radical change in the new translation—this time concerning the doctrine of bodily resurrection—is seen in Job 19: 25-26. And inasmuch as this tenet is closely related to the doctrine of Election, and the new rendering conveys the exactly opposite meaning to that expressed in the King James Version, the two translations are here quoted for comparison:

> For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God. (King James Version.)

> For I know that my Redeemer lives, and at last he will stand upon the earth, and after my skin has been thus destroyed, then *without my flesh* I shall see God. (R.S.V.—emphasis added.)

It is the belief of the Theosophist that the illogical dogma of bodily resurrection will one day have to be abandoned, and that Bible students will come to admit, along with their Buddhist, Hindu, and Theosophist brothers, that man may have inner, ethereal bodies

in which he resurrects. Every human being, according to Theosophy, has several inner constituents, which are ordinarily invisible—an astral body, a mind vesture, and also a spiritual one; and Perfected Beings such as Jesus possess the power to use any one of them at will. The Adept, moreover, can appear objectively after death, and thus communicate with those left on earth—his ethereal instrument in such cases having all the characteristics of solidity. Is it possible that when Jesus said "all that are in the graves shall hear his voice, and shall come forth" (John 5: 28-29), and when St. Paul said "the dead shall be raised incorruptible," they both referred to the spiritual body? Is it possible that Jesus' physical body had been moved from the sepulchre by friends, as Mary Magdalen thought, and that he appeared to his disciples in his ethereal double? If it was the physical body of Jesus that was resurrected, why did Mary not recognize him when "she turned herself back, and saw Jesus standing, and knew not that it was Jesus?" If the body in which he appeared was the physical, why did he say to Mary: "Touch me not" (John 20: 14-17.)?

Yes, says H. P. Blavatsky, "our destiny is written in the stars," and also, teaches Theosophy, in the Astral Light (Akasa) that surrounds the earth and all things and beings on it. And while prophets, soothsayers, and even some fortune-tellers, with their strange clairvoyant powers, may be able to see in that Light something of what a person will have to meet in the future (since past causes are all recorded there)—no one, not even a Christ or Buddha, can predict with certainty *how* the individual will meet it. The immortal spirit in man, says the ancient Upanishads, "is free." It is a spark of "the Divine Essence, and not subject to any foreign domination." Past choices, it is true, have developed in each and every human being strong tendencies to act in a given direction, and these influence present choices. Nevertheless, each manasic being possesses the power, *if he wills,* to rise internally above the influence and act from the *unconditioned* Root of his Being, which is God. Free-will, therefore, is the divine prerogative of every human being; Fate, or Predestination, the inevitable outcome of the exercise of that power.

Man's *human* destiny, then, is determined largely by the false ideas he holds and the unwise objectives he strives to achieve. In this sense, it represents a digression from the *divine* destiny of the Soul. The challenge of everyday life on earth is that of bringing these two destinies into accord and of making them *one*. When the

life of Soul, or the Christ-life, is undertaken by any individual with determination, the Elder Brothers of Humanity, it is said, see his "light." Such awakened Souls, striving to lift themselves above the delusions of personal greed and ambition, and to live for the good of all, were known in early Christian times as the "elect," for they had joined the company, at least in motivation, of the "elect angels" (1 Tim. 5:21), that Hierarchy of Perfected Men, known in theosophical teachings as the Masters of Wisdom, who watch over and protect mankind within karmic limits.

And now, the reader is asked to ponder which of these two teachings—the Calvinistic or the Theosophical—he feels to be more wholesome and uplifting, and which more just and in keeping with the nature of a God whose compassion knows no bounds? Is it true, as theologians seek to assure themselves and their adherents that salvation by *divine fiat* is a just and beneficent decree? Is it reasonable to believe that God should create a race of men that would fall, should elect a portion of the "fallen" to be heirs to eternal bliss, and then ignore or neglect the vast remaining millions whose fate, without God's help, is eternal sorrow and damnation? If it is true, as taught by Calvinism, that Jesus *purchased,* through the voluntary sacrifice of his own life blood, the privileged portion of the race called the "elect," why, in his infinite power and compassion, did he not purchase *all*—especially since the "outcasts" were in no way less worthy than the "elect?" Why, also, since the "Fall" was foreknown from the beginning, did God not leave the "damned" uncreate?

These are questions, supremely important in the opinion of the Theosophist, that cry out for an answer. And until the answer is given (excluding, of course, the usual reply that these are things into which one should not inquire), are we not justified in feeling that perhaps the doctrine of Election, as presently taught, has more the appearance of human error than of divine justice? Were it not for the inescapable bond of Brotherhood that binds all things and beings in the Universe into one grand WHOLE, the doctrine of Election might be acceptable. But Brotherhood exists! Men owe each other their love and protection, and no amount of dogmatizing can destroy it! If true of men, how much more so of God?

THE BOOK OF ENOCH

[The *Book of Enoch* is one of the longest and most poetically beautiful of the Old Testament Apocrypha, and it exists today only in an old Ethiopian version. The work, beyond doubt, was translated from an earlier Hebrew volume, the latter being compiled from still earlier books—among them being the *Parables of Enoch* and the ancient *Book of Noah.* Still another apocryphal work called the *Secrets of Enoch* is concerned chiefly with Magic and the Kabbalah, and even the present volume indicates that Enoch, the "friend of God," possessed great knowledge of the secrets of Nature, and of powers too dangerous to be put into the hands of the profane.

The *Book of Enoch* was known and widely circulated in Jesus' time, and the Epistle of Jude refers to it as authoritative. Moreover, Enoch's phraseology is frequently seen in several books of the New Testament, and reference to it by several of the Church Fathers indicates its early popularity. After its condemnation in the fourth century, however, it disappeared, and was considered to be a "lost book" until its re-discovery a century and a half ago in Abyssinia. Since that time, many copies have been found in that country, so that today the *Book of Enoch* is at least available, if not restored to its earlier reverence by present day schools of theology. (The portions which follow are excerpted from chapters six through fifteen, Parts II and III, of the volume *The Great Books of the Biblical Apocrypha* [Parke, Austin & Lipscombe, Inc.], Part II being titled "The Fall of the Angels," and Part III "Dream-Vision of Enoch.")

It is the teaching of Theosophy that mankind is a race of "fallen Gods," the Lords of Heaven spoken of by St. Paul. The descent and marriage of the "Angels of Heaven" to the beautiful daughters of earth symbolize the incarnation of the Divine Egos into the human forms made ready through the evolutionary laws of Nature. (This, according to *The Secret Doctrine,* is the meaning of the statement in Genesis 6: 1-4, that "the sons of God came in unto the daughters of men.")

Although the story here reported is veiled, the meaning is clear, and in it is seen the ancient teaching of the *Book of Dzyan.* Three classes of Egos, it is said, incarnated: (1) those who delayed not when the Forms were ready, who ensouled and guided their energies, and thus maintained their heavenly status, becoming a Hierarchy of "Elect" on Earth, (2) those who pro-

jected but a "spark," and (3) those who delayed, leaving the human Form empty of Soul and guidance, during which time it bred with animals, producing an offspring of monsters. The third and lower Class of Gods were finally forced to enter the Forms which had become defiled, and these Gods, mentioned here by Enoch, mated with the human-animal offspring of their "wives." The anthropoid Apes, in which some of the divine Egos are still caught up, are the offspring of these unnatural unions. For a fuller and more accurate account of this phase of early race history, readers are referred to Volume II of *The Secret Doctrine*.]

The Fall of the Angels

AND it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. And the angels, the children of the heaven, saw and lusted after them, and said to one another: "Come, let us choose us wives from among the children of men and beget us children." And Semjaza, who was their leader, said unto them: "I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin." And they all answered him and said: "Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing." Then sware they all together and bound themselves by mutual imprecations upon it. And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it. And these are the names of their leaders: Samiazaz, their leader, Arakiba, Rameel, Kokabiel, Tamiel, Ramiel, Danel, Ezeqeel, Baraqijal, Asael, Armaros, Batarel, Ananel, Zaqiel, Samsapeel, Satarel, Turel, Jomjael, Sariel. These are their chiefs of tens.[1] (Chapter VI.)

And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants. And they became pregnant, and they bare great giants, whose height was three thousand ells: Who consumed all the acquisitions of men. And when men could no longer sustain

[1] The names of most of these angels have been corrupted so that the meaning of the names is doubtful. Those ending in El refer to God. Kokabiel is "star of God," Tamiel "perfection of God," Baraqijal "lightning of God," Turel "rock of God," Jomjael "day of God." Samsapeel is the old Babylonian Sun-god Shamash, and Sariel is the moon.

them, the giants turned against them and devoured mankind. And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood. Then the earth laid accusation against the lawless ones. (Chapter VII.)

And Azazel taught men to make swords, and knives, and shields, and breast-plates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all coloring tinctures. And there arose much godlessness, and they committed fornication, and they were led astray, and became corrupt in all their ways. Semjaza taught enchantments, and root-cuttings, Armaros the resolving of enchantments, Baraqijal taught astrology, Kokabiel the constellations, Ezeqeel the knowledge of the clouds, Araqiel the signs of the earth, Shamsiel the signs of the sun, and Sariel the course of the moon. And as men perished, they cried, and their cry went up to heaven . . . (Chapter VIII.)

And then Michael, Uriel, Raphael, and Gabriel looked down from heaven and saw much blood being shed upon the earth, and all lawlessness being wrought upon the earth. And they said one to another: "The earth made without inhabitant cries the voice of their cryings up to the gates of heaven. And now to you, the holy ones of heaven, the souls of men make their suit, saying, 'Bring our cause before the Most High'." Thou seest all things, and nothing can hide itself from Thee. Thou seest what Azazel hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were preserved in heaven, which men were striving to learn. (Chapter IX.)

Then said the Most High, the Holy and the Great One spake, and sent Uriel to the son of Lamech, and said to him: "Go to Noah and tell him in my name 'Hide thyself!' and reveal to him the end that is approaching: that the whole earth will be destroyed, and a deluge is about to come upon the whole earth, and will destroy all that is on it. And now instruct him that he may escape and his seed may be preserved for all the generations of the world." And again the Lord said to Raphael: "Bind Azazel hand and foot, and cast him into the darkness: And heal the earth which the angels have corrupted, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that the Watchers have disclosed and have taught their sons. And to Gabriel said the Lord: "Proceed against the bastards and the

reprobates, and against the children of fornication: and destroy the children of fornication and the children of the Watchers from amongst men. And the Lord said unto Michael: Go, bind Semjaza and his associates who have united themselves with women so as to have defiled themselves with them in all their uncleanness. . . . And destroy all the spirits of the reprobate and the children of the Watchers, because they have wronged mankind. Destroy all wrong from the face of the earth and let every evil work come to an end: and let the plant of righteousness and truth appear: and it shall prove a blessing; the works of righteousness and truth shall be planted in truth and joy for evermore.

And cleanse thou the earth from all oppression, and from all unrighteousness, and from all sin, and from all godlessness: and all the uncleanness that is wrought upon the earth destroy from off the earth. And all the children of men shall become righteous, and all nations shall offer adoration and shall praise Me, and all shall worship Me. And the earth shall be cleansed from all defilement, and from all sin, and from all punishment, and from all torment, and I will never again send them upon it from generation to generation and forever. (Chapter X.)

Dream-Vision of Enoch

Before these things Enoch was hidden, and no one of the children of men knew where he was hidden, and where he abode, and what had become of him. And his activities had to do with the Watchers, and his days were with the holy ones.

And I, Enoch, was blessing the Lord of majesty and the King of the ages, and lo! the Watchers called me—Enoch the scribe—and said to me: "Enoch, thou scribe of righteousness, go, declare to the Watchers of the heaven who have left the high heaven, the holy eternal place, and have defiled themselves with women, and have done as the children of earth do, and have taken unto themselves wives: 'Ye have wrought great destruction on the earth: And ye shall have no peace nor forgiveness of sin'." (Chapter XII.)

Then I went and spoke to them all together, and they were all afraid, and fear and trembling seized them. And they besought me to draw up a petition for them that they might find forgiveness, and to read their petition in the presence of the Lord of heaven. For from thenceforward they could not speak with Him nor lift up their eyes to heaven for shame of their sins for which they had been con-

demned. Then I wrote out their petition, and the prayer in regard to their spirits and their deeds individually and in regard to their requests that they should have forgiveness and length. And I went off and sat down at the waters of Dan, in the land of Dan, to the south of the west of Hermon: I read their petition till I fell asleep. And behold a dream came to me, and visions fell down upon me, and I saw visions of chastisement, and a voice came bidding me to tell it to the sons of heaven and reprimand them. (Chapter XIII.)

And the Lord called me with His own mouth, and said to me: "Come hither, Enoch, and hear my word." And one of the holy ones came to me and waked me, and He made me rise up and approach the door: and I bowed my face downward. (Chapter XIV.)

And He answered and said to me, and I heard His voice: "Fear not, Enoch, thou righteous man and scribe of righteousness: approach hither and hear my voice. And go, say to the Watchers of heaven, who have sent thee to intercede for them: 'You should intercede for men, and not men for you: Wherefore have ye left the high, holy, and eternal heaven, and lain with women, and defiled yourselves with the daughters of men and taken to yourselves wives, and done like the children of earth, and begotten giants as your sons? And though ye were holy, spiritual, living the eternal life, you have defiled yourselves with the blood of women, and have begotten children with the blood of flesh, and, as the children of men, have lusted after flesh and blood as those also do who die and perish'." Therefore have I given them wives also that they might impregnate them, and beget children by them, that thus nothing might be wanting to them on earth. But you were formerly spiritual, living the eternal life, and immortal for all generations of the world. And therefore I have not appointed wives for you; for as for the spiritual ones of the heaven, in heaven is their dwelling. (Chapter XV.)

on the lookout

The "New Look" of Roman Catholicism

Theosophists who wish to bridge the gap between the Roman Catholicism of H. P. Blavatsky's time (which she so forthrightly criticized) and our own day should read the recently published *Objections to Roman Catholicism* (Lippincott, 1965). For Protestants to voice objections to Roman Catholicism is not new; but for sincere, devout, *dedicated,* Catholics to *publicly* propound these same objections is unprecedented.

Objections to Roman Catholicism is a small volume composed of seven essays by professional writers, teachers, and one archbishop—with an Introduction by its editor, Michael de la Bedoyere (who also edits a privately circulated newsletter called *Search*). Mr. de la Bedoyere asserts that *Objections* "could never have been written but for Pope John's *'aggiornamento'* or bringing up to date of the Roman Catholic Church." He assesses the situation as follows:

> It would, of course, be utterly wrong on my part to suggest that Pope John in creating this religious wind of change had the remotest intention of starting a kind of spiritual free-for-all. On the contrary, his instinctive call for a second Vatican Council was to bring the Church up-to-date through the labours of those best-equipped and with the most weight—the bishops and their theological advisers. One recalls that this massive effort was originally to be secret, both as regards the workers in the Council and the non-Catholic observers. But in our times this soon proved to be impossible. The consequence was, of course, that the whole world became the Council's audience and everyone was in a position to study, think about, and discuss the views of the Fathers of the Council.

"The writer of each essay in *Objections,*" says Mr. de la Bedoyere, "has been left entirely free to speak his or her own mind, whether orthodox or unorthodox," for while "in its essential spiritual and moral teaching the Church of Rome cannot change . . . the rank growths which have flourished through human credulity and sentimentality" may be pruned. (Our excerpts are intended to show that

this is true; that *Objections* is in no sense an *apologia,* but a twentieth-century voice criticizing the retention of fifteenth-century formalizations and resultant rigidities.)

"Silk Purses" and "Sow's Ears"

Magdalen Goffin (daughter of a Catholic historian and a scholar in her own right) offers "Some Reflexions on Superstition and Credulity." The superstitions arose, she observes, largely because "the Church of Rome had to adapt her teaching to the understanding of her hearers, with the result that many silk purses were turned into sow's ears." This childlike ignorance and trust, she says, have always offered a temptation to the clergy as a means of keeping the masses in submission, so that a "deliberate fostering of credulity takes many forms and is to be found in the highest places." This is most noticeable, according to Mrs. Goffin, in respect to the adoration of relics, the wearing of medals and scapulars as a protection against harm, and the exploitation of "visions." There are, however, two voices in regard to visions:

> The classic mystics whose perceptions of God are the very life-blood of Christianity frequently experienced abnormal visual or auditory phenomena. Yet they are the people who warn us most severely against attaching importance of any kind to visions. . . .
>
> The other voice is the voice of the salesman, the pedlar of package-piety, of religious ready-mix. It implies that as long as a sufficient number of fairly respectable people believe in a supposed revelation it is temerarious, impious, and distinctly un-Catholic to doubt its truth. . . . This leads people into materialistic piety of the grossest kind. . . . When this kind of literalism is applied to auditory phenomena it can lead to superstition and blasphemy.

Psychologically-Orientated Criticism

The third and fifth essays in *Objections* are psychological studies of the effects of a strict Catholic-upbringing. The first of these, a general survey titled "Authoritarianism, Conformity and Guilt" by Frank Roberts (a "Lecturer" in Education and Psychology), is moderate in tone and follows the traditional Freudian lines, but applies the analysis to training within the framework of Roman Catholicism. Mr. Roberts indicates "one or two of the psychological factors that may well have been at work to induce that indifferent, conformist piety which many Catholics appear to show, and which in the contemporary world seems to be contributing so

little to human enlightenment and the Christian redemption of society."

After discussing neurotic guilt, Mr. Roberts makes a point not commonly known to non-Catholics—that *some* within the Church see the dangers of "conformist piety" even in relation to the Confessional:

> Similar to this are the scruples of the penitent who, having been to Confession, is oppressed by the thought that some fault may not have been confessed or that some aspect of a deed done may not have been seen in the guilty light which reveals the true nature of the penitent. . . .
>
> Fortunately this kind of guilt is readily recognized by priests. Few of them will be slow to deal promptly and prudently with guilt of this pathological nature. Non-Catholics, critical of the practising Catholic's attitude to Confession, may well be surprised to learn that in cases of this kind where excessive scrupulosity is manifest, a penitent may be strictly enjoined to *refrain* from Confession.

"Freedom and the Individual"

This heading is the title of the second psychological study. Written by Rosemary Haughton (a journalist) it is sharply critical of any effort, *at any level* of the Roman Catholic hierarchy, to restrict the free will of adherents or enslave the conscience of the individual. Mrs. Haughton begins:

> If the Catholic Church were brought to trial on a charge of restricting the freedom of the human spirit, the counsel for the prosecution would be likely to come into court in a rather more cheerful frame of mind than his opponent. But it is unlikely that a trial would be thought necessary if we in the West were not so addicted to the forms of justice that even a prisoner who has committed a crime publicly, repeatedly, and with a running commentary of self-justification must still stand trial before sentence may be passed. Other civilizations might consider that summary execution or, more humanely, strict confinement in a mental hospital would be more appropriate.

Non-Catholic Criticism and Comments Thereon

"The belief that the Catholic Church is the enemy of freedom," says Mrs. Haughton, "has become the first article of the anti-Catholic creed." She then lists, with a full measure of sarcasm, all those indictments that Theosophists are most familiar with, remarking sadly, "This picture of how the Catholic Church appears to millions outside the fold is not, alas, an exaggeration." Mrs.

Haughton later goes on to make her own indictment in the following statement:

> Habit is useful, even essential, in order to bring us to the point of doing something with the minimum of wasted effort. . . . Yet in the upbringing of Catholic children (and Catholics are too often treated as children all their lives) it is habit and routine which are insisted on, and it is to the need to form habits early and bring them up in a "Christian routine" that appeal is made in order to justify the overwhelming emphasis on Catholic schools. The habit of going to Mass "and the sacraments" (note that "and"), the habit of family prayers, the habit of saying the rosary—all that matters is just doing these things, they become magic spells that will get us to heaven without any real personal commitment at all, or so one would think. Continued adherence to exterior observances can indeed be true evidence of a love that for a time has lost all spontaneity and seems pointless and even repugnant but will not give up. But observances that are *merely* habitual are morally null.
>
> The coercion of consciences is not exceptional. The Monday morning questioning of school-children about Sunday Mass attendance goes on: the cunning learn to lie and the brave to associate defiance of the Church with freedom and self-respect. . . . But those parents who would prefer to take their children away from such influences are branded as traitors.

A Philosopher Speaks Out

The aim of G. F. Pollard's "Existential Reactions Against Scholasticism" is a positive one, although much negative criticism is necessary to achieve the desired result. "The way," he says, "in which scholasticism has inadvertently cut off the fountain of life from its source, and thus impoverished the whole life of the Church, is nothing less than lamentable and intellectually shocking."

Dr. Pollard draws on the writings of the early Church Fathers to show "how scholasticism has driven a wedge between reason and revelation, between nature and supernature, and between the sacred and the secular." He also tries to "indicate that the findings of modern psychology—particularly Jungian psychology and depth analysis—point the way back to healthful living in the Church; and that they bear out the deepest experiences of the mystics." Two excerpts will illustrate Dr. Pollard's scholarly presentation:

> The gnosis or insight which is so characteristic of the early Fathers—of Clement and Origen, Gregory of Nyssa and St Augustine—tends to be reprobated by the scholastics, as if there were something theosophical or occult about it. This is because

they attribute everything to grace and nothing to nature; grace being considered not—as in the Eastern Church with its far older traditions—as the seed of the subliminal kingdom of God which abides in every man by reason of the divine spirit breathed into him at the creation; but rather as a determining power from above sent down at the price of the blood-sacrifice of the Son of God. This horribly legalistic interpretation of the Atonement derives not from Christian insight but from Roman law. . . .

St Gregory—who sums up all that is best in post-Nicean thought—St Augustine, St Anselm, St Bonaventure and Duns Scotus all uphold the Platonic tradition in Christian thought. . . . Augustine held that three elements go to make up the human soul: memory (by which he meant the Platonic "reminiscence" or Jungian subconscious), understanding (the conscious mind), and will (the act of prehension, of reaching out to God with all the powers of one's soul). Our present dry and dormant scholastic philosophy ignores both these elements—the subconscious and the will.

Some Omissions and Two Evaluations

The three other essays in *Objections* ("The Worldly Church," by John M. Todd, author of a biography of Martin Luther; "Censorship," by H. P. R. Finberg, of the University of Leicester; "Contraception and War," by Archbishop Thomas Roberts) have not been dealt with here, but are necessary reading for anyone who wishes to understand the climate of contemporary laic Catholic thought. The following excerpts from advance reviews, printed by the publishers, indicate the scholarly response to *Objections to Roman Catholicism*:

This is the kind of courageous witnessing that has long been needed. . . . It is an eloquent essay in the new tradition of Catholic dissent. And if it is said of this book that it is too vigorous, too impassioned in tone, the rejoinder must be that such vigor and passion are simply the outward sign of inward commitment. (Justus G. Lawler, Saint Xavier College.)

. . . Here is a contribution to the *aggiornamento* of the church, in which reform and renewal are offered from within. These authors, in the name of the church as she ought to be, protest against much in the church as she is, not for the purpose of destruction, but for the purpose of "upbuilding and edification" . . . The book would have been unthinkable five years ago; that it has come so soon is a sign of how rapidly the ecumenical revolution is proceeding. (Robert McAfee Brown, Stanford University.)

The Living Eye

In the mechanistic view of man which prevails amongst scientific

researchers, the human body is considered a soulless machine. The eye has therefore been likened to a camera which automatically picks up light vibrations and transmits them via the optic nerve to the brain where somehow they are interpreted as meaningful pictures and ideas. A camera *receives* vibrations, it does not emit them. So, it has been thought, with the eye; yet how explain the expression in people's eyes: frigid eyes, glowing eyes, sorrowful eyes, eyes of profoundest depths? Can a mechanism be thus expressive? Madame Blavatsky writes in *The Secret Doctrine* (II, 298): "The eye is the mirror and also the window of the soul."

In Chapter 16 of *The Ocean of Theosophy,* Wm. Q. Judge gives this explanation of certain forms of clairvoyance:

> In clairvoyance the pictures in the Astral Light pass before the inner vision *and are reflected into the physical eye from within.* They then appear objectively to the seer. . . . The distinguishing difference between ordinary and clairvoyant vision is, then, that in clairvoyance with waking sight the vibration is communicated to the brain first, *from which it is transmitted to the physical eye,* where it sets up an image upon the retina . . . In ordinary eye vision the vibrations are given to the eye first and then transmitted to the brain.

Optic Nerve a Two-way Road

The possibility of a two-way activity in the optic nerve is now being dramatically investigated by Dr. Eckhard Hess, University of Chicago psychologist. The New York *Journal American* for March 29th reports:

> Any person who goes into a darkened bathroom and shines a flashlight in the mirror can easily prove to himself how the pupils of his eyes respond to illumination. The more light presented, the smaller the black dot at the center of your eye becomes. It works something like the aperture of a camera. But your pupil will also change size when stimulated by something that has nothing to do with light. . . .
>
> The fact that the pupil responds involuntarily to emotion and thought processes has also been known—to a few people, at least—for some time. Poker and bridge players, lovers, swordsmen, professional pugilists and expert salesmen may all have been instinctively reacting to pupil changes as an index to what the hidden brain is feeling, thinking or perhaps planning. This instinct is certainly as old as the centuries. There is an old story about Chinese jade merchants who bargained while studying the changes in the buyers' pupils. . . .
>
> "The eye is not satisfied with seeing," says a proverb in Eccle-

siastes. "Wine comes in at the mouth, love comes in at the eye. That's all we shall know for the truth, before we grow old and die," wrote William Butler Yeats in 1910.

"The Window of the Soul"

"But modern interest in how the eye pupil change is—predictably—more scientific," the article continues. Dr. Hess who has been studying the phenomena since 1959, in collaboration with his students, has developed a huge darkened chamber into which subjects look at a variety of stimulating pictures. Simultaneously, the subjects' eyes are photographed in close-up motion pictures. Where an individual reacts with dislike, hate, or boredom, the pupils of the eyes narrow appreciably. The opposite occurs when he is emotionally elated or his mind is challenged to solve problems.

> Looking at a pair of the enormous eyes of Dr. Hess' subjects projected on a screen is like looking at a strange, independent, thinking organism. In between the pictures, the eye pupils pulse in and out almost as if breathing. The eyes dart and hunt over a lighted test slide like an animal seeking prey. Then when a picture is presented, a hungry intensity appears to spread over the eyes and, as they become fixed and engrossed, the pupils very noticeably expand or contract.

Dr. Hess is not sure yet what all this means, but he is convinced that "there is a closer relationship between the eye and the brain than was heretofore realized." Dr. Hess continues:

> Those million-odd nerve fibers that carry high velocity impulses along the optic nerve and through the chasm to the cerebral cortex at the back of the brain *obviously work well in both directions*. The reaction is entirely involuntary, and since the will is not involved, it could prove to be a very useful psychological tool in personality studies or possibly in crime detection.

We might add, that there may also be a temptation for the curious or unscrupulous to pry into the private feelings and thoughts of others. In the foregoing context, Jesus' familiar warning may have a new significance: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (Matthew 7:3.)

Yeats' Centennial

This year the British Museum in London has an exhibit celebrating the centenary of the birth of William Butler Yeats, the Irish poet. A selection of his writings is on display, with books by some

of his contemporaries, including Mme. Blavatsky's *The Secret Doctrine*. A pamphlet by Yeats on SPR investigations "defends her writings from one typical attack which had been made upon them." The exhibit also includes George Russell's *Imaginations and Reveries*. As many theosophical students know, George Russell (A.E.), a close friend of Yeats, was attracted to and deeply influenced by Theosophy. (See THEOSOPHY for February, 1938.) A.E. and Yeats shared similar interests in poetry and mysticism, but in later life grew estranged.

Perspective of Reincarnation

One of Yeats' last poems, "Under Ben Bulben," was written three months before he died, and seems a fitting last will and testament. It concludes with his epitaph and directions for his burial. The second stanza reads:

> Many times man lives and dies
> Between his two eternities,
> That of race and that of soul,
> And ancient Ireland knew it all.
> Whether man die in his bed
> Or the rifle knocks him dead,
> A brief parting from those dear
> Is the worst man has to fear.
> Though grave-diggers' toil is long,
> Sharp their spades, their muscles strong,
> They but thrust their buried men
> Back in the human mind again.

Sir Winston and Rebirth

A few days after Winston Churchill's death, C. L. Sulzburger devoted his column in the New York *Times* (Feb. 1) to some reminiscences. One paragraph indicating Sir Winston's unorthodox view of the after-life reads:

> Despite his immense gusto for life, in a rather jovial cozy way Churchill never minded contemplating the mystery of death. . . . [One] time he was asked if he believed in an afterlife. After a moment's hesitation he said no, that he thought there was only "some kind of velvety cool blackness," adding then: "Of course, I admit I may be wrong. It is conceivable that I might well be reborn as a Chinese coolie. In such a case I should lodge a protest."